CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

BURNS' INQUIRY.

(Continued from page 81.)

In our last extract from this author, he was speaking of the moral influence of certain Calvinistic doctrines, and particularly of the doctrine that our salvation depends upon our entertaining particular notions of the spiritual essence of the person of Jesus Christ, and of the objects of his death. He remarked that the influence of this doctrine on the morals of the Calvinists was chiefly visible in their devotions. This he showed by *quoting* some of the Hymns used in their worship, in which undue stress is laid on modes of belief. In the extract which we now give, he proceeds further to illustrate his position.

Speaking of that "metaphysical discipline of the thoughts" which this class of people think so necessary in their devotions, he proceeds to say—

While this *exercise*, however, is confined to the mere pre-existent essence of our Lord's person, the materials are rather scanty, and the few ideas which it affords are soon shuffled through all the combinations of which they are capable; but when they descend to the union of the two natures in the person of Jesus Christ, the field is a little widened. I shall present you with a specimen of this kind, out of many others to be found in a book entitled *Gospel Sonnets*, written by Ralph Erskine, one of the champions in the north, who revived and propped up the sinking cause of Calvinism in the middle of the last century.

He is the first, the last of all,
Yet number'd up with *insects small*;
The first of all things, yet alone
The Second of the *great Three One*.

A creature never could he be,
Yet is a creature strange I see;
And own this uncreated One
The Son of Man, yet no man's son.

He's omnipresent all may know,
Yet never could be wholly so;
His manhood is not here and there,
Yet he is *God Man* every where.

He comes and goes, none can him trace,
Yet never could he change his place;
But though he's good, and every where,
No goods's in hell, yet he is there.

This is a part of the *Believer's Riddle*, in which all the mysteries of the Calvinistic gospel are sung with the same edifying ambiguity; and, lest the reader should imagine that it is a mere amusement and play upon words, he is gravely admonished, in the *Conclusion*, of the vast importance of the matter therein contained.

Here is the riddle, where's the man
Of judgment to expound,
For *masters* fam'd that cannot scan
In *Israel* may be found.

We justly these in Wisdom's list
Established saints may call,
Whose bitter sweet experience
Can clearly grasp at all.

Some babes in grace may mint and mar,
Yet aiming right succeed;
But strangers they in Israel are
Who not at all can read.

Or as the same sentiment is expressed in the preface.—"The gospel mysteries treated of in the third part, (the Riddle) will have no beauty but in the eyes of Christ's Pride, or Believers, to whom it is given to know the mysteries of the kingdom of heaven, but to others it is not given."

Here is a positive proof, that skill in the *mysteries* is considered as the most essential ingredient in Christianity, and is substituted for the sentiments of love and esteem. A want of capacity, or inclination to study the Calvinistic mysteries, is mistaken for that incapacity of perceiving and valuing moral and intellectual excellence, which is in some respects natural to mankind; and the passages of Scripture which refer to the moral darkness and apathy of the human mind, are supposed to speak only of the objections which some people feel against receiving the mysterious dogmas of the Evangelicals as the *fundamental axioms* of Christianity.

In all that refers to the worship which ought to be paid to the Redeemer, they are under a perpetual misapprehension respecting the grounds on which such worship rests. Whatever he was abstractedly and essentially previous to his incarnation, it is extremely plain, that the principal thing which gives him a distinctive character in our view is, his mediatorial office; and the services which he has rendered us in that capacity, are the chief grounds of the homage we owe to him as a separate person.

The circumstances of his being the chosen Agent of Providence in executing that plan of moral improvement, or salvation, which is exhibited on this earth; and of displaying the most consummate wisdom and virtue, and especially such an extraordinary degree of philanthropy and condescension in that part of it which required his presence in the lower world; these are traits of personal character which ought indeed to endear him to every heart.

An enlightened attachment to such a Person, and to his cause, is at once a most delightful and improving sentiment of worship. But how seldom will you find, in the devotions of the Evangelicals, any artless expressions of such an affection? How little room does it occupy in their breasts? How insensible are they to the superior glory of such an object, compared with all the logical conceits which scholastic theology can furnish? The answer to these questions is to be found in the preference which they give to the Christian whose *understanding is illumined* with metaphysical skill, above one whose *heart is impressed* with the moral sentiments of veneration and love for the excellent characters of the Deity, and of our Lord Jesus Christ.

EXTRACT FROM ROBINSON'S SERMONS.

(*Continued from p.* 81.)

When God so loved the world as to give his only begotten Son, that whosoever believed in him should not perish, but have everlasting life, he commanded the angels of God to worship him; he said, by a voice from heaven, both to the apostles alone, and to the whole multitude of Jews with them, this is my beloved Son, hear ye him. He declared by the mouth of an inspired man, this is the Prophet whom the Lord your God hath raised up unto you; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear this Prophet, shall be destroyed from among the people. Remark this expression, every soul—every soul that will not hear this Prophet shall be destroyed from among the people.

Why? Is this an arbitrary command, as much as to say you shall be Christians, and I, your God, will have it so? No such thing; but because the christian religion is the perfection of reason, and intended to establish the three branches of the eternal and unchangeable law of nature.

The first of these is piety towards God.—Doth God require us to fear, to love, to trust, to obey, to worship him? He hath displayed himself in the christian religion as most worthy of all this worship. He hath removed all the suspicions of the heathens, by express declarations of his mind and will. He hath taken away all the horrors excited by apprehensions of danger, from the guilty bosoms of men, by suitable promises, and by signal proof of his kind attachment to their being and happiness. Doth he require us to believe? It is upon evidence. Doth he require us to obey? He condescends to set us an example, by a thousand acts of justice and generosity.

A second branch of righteousness is, love to our neighbours. The christian religion is the highest reason for this just esteem; for thus it argues: If God so loved us, we ought also to love one another. If any of our fellow-creatures render themselves so odious by sin that they cease to be objects of esteem, the gospel teaches us to consider them as objects of pity, and sums up all morality in one word: All things whatsoever ye would that men should do to you, do ye even so unto them; for this is the law and the prophets.

The third part of righteousness is to love ourselves; and the christian religion, by declaring the immortality of the soul, the resurrection of the body, and the whole appointment of man to be a *temple of the Holy Ghost*, an *habitation of God through the spirit*, lays us under the strongest obligations to live soberly in the present world. The christian religion, too, gives us the irresistible motives of the love of God, the example and the death of Christ, the last judgment, hell with all its horrors, and heaven with all its pleasures, as reasons why we should work out our own salvation with fear and trembling. There is, therefore, in the christian religion itself the highest reason for our acceptance of it.

There are reasons in the world that surrounds you, for your attending to the christian religion. Consider four sorts of men, in a manner four worlds, more strictly four different views of the same world, and from each derive instruction. Observe, first, that great multitude of men, who live in the constant practice of sin, drunkards, liars, thieves, extortioners, and all the rest of that black list, who are expressly, by name, as it were, doomed not to inherit the kingdom of God. Is there any thing to tempt a man of sense and reason to live as they do? Is it a desirable thing to die as they die? And would you wish to be a companion of such odious monsters, in a future state of punishment? The christian religion calls you out of this company, and finds you other work and different wages.

Look next at the prosperous part of the world. See with what hazard they get, with what anguish they keep, and with what agony they part with the good things of this life: the reason is, they have mistaken the nature of these things; they take them for their chief good, and part with them as if they were torn from Almighty God. Even innocent prosperity is a temptation to guilt, and the down bed of success is apt to make men sleep when they should wake, and waste that life in idleness, which was intended for action. That religion which teaches us how to use the world without abusing it, and how to *lay up treasures in heaven*; that religion which preserves the heart from taking damage by a plentiful harvest, a prosperous trade, and such other little advantages of life; that is the religion which, if we were sure of prospering in all our undertakings, we ought first of all to embrace, lest the end of a prosperous life should be a miserable death, as that of all, who are wicked in prosperity, must necessarily be.

Remark the afflicted part of the world. The poor, the lame, the blind, the deaf, the dumb, the man in prison for his debts, and the man in an hospital with his sores, the poor father reduced to live upon charity through the extravagance of his son, the grey-headed, lame, and shrivelled mother, left and forgotten, neglected and insulted by her proud children, who have prospered in the world; look at the man afflicted with the gravel, and dying by inches, and ask what can support the spirits of all this company, except religion? What but the prospect of a future state of happiness can administer a sufficient relief to them? The christian religion is a general balm to heal all their wounds. It teaches the doctrine of providence, that God brings good out of evil, and communicates the greatest blessings to mankind, under appearances the most mortifying to our senses. Observe, finally, the religious world, the good people gone before, and the rest now on the road. That religion which supported Job under all his adversity; that religion which kept Joseph from losing his soul in prosperity; that religion which held the arm of David from making an unjust use of the sword of the magistrate, and kept the fine abilities of Paul from serving the interests of sin; that religion which saved Peter from distraction and despair; that religion which every day suppresses so much sin, binds up so many broken hearts, produces so many just and generous actions, communicates so much pleasure through life, and a joy unspeakable and full of glory at the hour of death; that is the religion which my own reason commands me to receive. There are reasons in yourselves—in your nature—in your depravity—in your condition—and in your prospects. Your nature is capable of high improvement. By becoming a good Christian, you will improve your body, even here; for temperance, sobriety, chastity, industry, and, above all, the government of temper, that calmness which religion produces is the health of the countenance: and at the resurrection of the dead, religion will change the natural into a spiritual body; corruptible shall put on incorruption; mortal, immortality; and then shall be brought to pass the saying that is written, death is swallowed up in victory. Your souls are also capable of great advancement. Have you no ambition to know more than how to manage a few acres of land, how to dispose of a little corn, or a little money? Rise, men! rise into an apprehension of your dignity. You were made in the image of God, and though the picture is dried and defaced, yet Christianity calls you to aspire to such noble sentiments and worthy actions, such high enjoyments and such duration as become the majesty of your nature.—Hear the great master: when good men rise from the dead, they neither marry, nor are given in marriage; and we may venture to add, they neither sow nor reap, buy nor sell, build nor adorn; but far, far above all these little things, are as the angels which are in heaven.

From the Unitarian Miscellany.

THOUGHTS FOR A NEW YEAR.

The wise often feel themselves called on, and the most unthinking are sometimes compelled, by various occasions and events, to reflect with seriousness on the great objects and duties of life. Some are easily excited, while others are hardly to be roused; but there are few, or none, who have not their sober, or it may be, sad moments, in which they are brought to acknowledge that life is a trust, and to resolve that it shall be improved, or weep that it has been abused.

The circumstances are not to be numbered, which, in this changing world, are the causes of serious thought to thinking men. A withered leaf, or a faded flower, the waning moon, or the setting sun, a public calamity, or a private sorrow, the careless gaiety of childhood, and the faltering step of age, magnificence and misery, a splendid pageant, a solitary tear, a baptism, a funeral, accident, sickness and death, have all a voice, a moral, and a warning.

The seasons of the year, too, speak in almost human language; and men have been fond of tracing, in their phenomena, resemblances to their own existence, feelings, and pursuits. Youth and spring have been joined together with bands of flowers; the fruits of summer have imaged our maturity; our decline is foretold by the brown hues of autumn; and winter has lent to age its hoar-frost and its snows.

The notice so generally taken of the day which has been fixed upon to commence our years, is proof that it is connected with many human sympathies. How, indeed, can we help being affected by the silent marks which measure out our lives, and serve as stated boundaries to the mysterious progression of time?

Religion gives a deep interest to notices like these, and leads us to value and improve them, and raises our thoughts from the divisions and events of time, to Him who is without beginning, and without end.

If we feel in a proper manner our dependence on God, and the responsibility of our actions, we shall often look back on the experiences of the *past*, and forward to the promises and requisitions of the *future*. At the commencement of a new year, especially, we shall be disposed to think on what the last has received and returned, and on what the coming one should accomplish.

In the year which has gone by, we have been supported, as we have always been, by an arm which never tires, and supplied from a bounty which never can be exhausted. We have tasted of joys till we have expected them as our right, and comforts have been so liberally imparted to us, that we have ceased to remark them. We can recal many instances in which we have been rescued from sudden pain and death. Troubles have been averted, griefs have been alleviated, losses have been repaired. We have been saved when we had despaired of help, and snatched from the waters, when they had well nigh gone over us. Even the trials and afflictions which we have met with have resulted in our benefit. They have softened our tempers, or humbled our pride, checked us in an evil course, or fixed us in a good one, and thus have assumed at last the aspect, the offices, and the character of blessings.

How have we shown our sense of these favours? What has been our gratitude, and what service have we rendered? If we answer truly, we shall have little reason to be satisfied with our review. Our consciences will repeat a long and fearful account of opportunities neglected, talents unimproved, powers perverted, time mispent, warnings unheeded, and promises unperformed. Many an evil consequence rises up to point out our misdeeds, and our bosoms will acknowledge their own unthankfulness. We shall be obliged to confess, that selfishness has often silenced the voice of better feelings, that interest has prevailed over duty, fashion over propriety, and habit over conviction. We shall remember, and we ought to remember with shame and contrition, that we have suffered ourselves to listen again and again, to the suggestions of passion and temptation—to listen and to yield—though experience admonished, and instruction forbade, and principle resisted, and wisdom cried aloud.

We cannot in our defence, plead ignorance, nor want of means. We cannot deny that we have had ample assistance, motive, and encouragement, from early education; from books, counsel, religion, Christian society, and Christian example.

But we trust that we have effected some good. We trust that, amid all our follies and sins, we have performed some actions which have proceeded from virtuous intentions, and terminated in beneficial results. Notwithstanding our weakness and rashness, we have sometimes resisted with success, and fled when flight was victory. Let us thank God for that; not, however, in the spirit of the Pharisee's thanksgiving; not to indulge a spiritual vain-glory, nor to flatter a false security; but with a feeling of humble gratitude, and that our souls may perceive the value and the beauty of holiness. While we lament that we have done so little good, let us be truly grateful for the little which we have done; for if there is any thing to thank God for, it is that we have been able in any degree, to imitate and obey him.

From this train of meditations on the past, our thoughts on the future will naturally follow, we cannot believe that God will cease to be merciful to us, that he will withdraw his support, or shorten his hand. Let us endeavour to evince our gratitude for his unmerited goodness, by complying henceforth more carefully with his injunctions. If he is our Father, let us serve him with a more constant fear. Our sorrow for transgressions, if it is of any value, will stimulate our efforts to amend our lives; and the conviction of past inactivity and unprofitableness, if it is deep and strong, will give form and energy to our consequent resolutions.

And let us not linger, and delay, and look out for a more convenient season, as if we knew the measure of our days, and held time and opportunity in our own hands. The experience of every day, casuality in every shape, death on our right hand and on our left, should teach us a better wisdom. We aggravate our guilt exceedingly, by this foolish procrastination. Could we live the longest life of man, we should have little time enough to finish our task; but here we are without knowledge, and without security. The commencement of another year we may never see.

If we were to lie down in the dust, and in the sleep of death, without a hope of ever waking again, we might indeed with some show of reason, take our own ways, and defy their consequences. But we *shall* wake again, and wake to a life whose awards and destinies will depend on the manner in which we have spent the years of our probation, whether they have been many, or whether they have been few.

While we have time, let us employ it as we ought, for time is succeeded by eternity. Let every following year, while years are continued to us, be more full of good, and more free from evil, than the last; for they must soon be numbered; and then we go to meet our Judge.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JANUARY 17, 1823.

A little work has lately been recommended to our notice, entitled "CHARLES ASHTON; *the Boy that would be a Soldier.*" It is an 18*mo.* of 108 pages—is published by N. S. & J. Simpkins, corner of Court and Brattle streets, and is for sale also by Cummings & Hilliard.

Our attention was immediately excited, and our most favourable sentiments bespoken, by noticing that the book was dedicated to that eminent philanthropist, NOAH WORCESTER, D. D. *Corresponding Secretary of the Massachusetts Peace Society.* This gave us a clue, at once, to the object and spirit of the work.—We expected to find, nor were we disappointed in the perusal, that the whole tendency of the work was to imbue the minds of our youth with the most benevolent and philanthropic sentiments, and to give them just views of their relations and duties to their fellowmen. We were delighted to find that our men of leisure and genius were beginning to turn their attention to the character of those sentiments which are first imbibed by our youth in relation to war, and were endeavouring to furnish them with such just views of its unnatural, inhuman, and demoralizing character, as would enable them to penetrate the flimsy veil of its pompous and gaudy trappings—to see the monster in all his own deformity, and to resist the influence of all the lying fascinations with which he is wont to decoy his unthinking victims into the path of ruin. We could but hail this first and very judicious attempt to improve the moral character of some of the most influential early sentiments of our youth, as the harbinger of a happier and more christian system of early education. It is much to be regretted that almost all the early associations of youth are of such a nature, as not only hides from them a just view of the enormities and distresses of war, and gives them a high idea of the excellence of the military profession; but also deceives them into extravagant notions of the happiness of a soldier's life. This is the case, not only with those engaged in classical studies, but with every youth in the country; for they are constantly reading of the honours bestowed upon successful generals, or listening to conversation in which their exploits are enumerated, and their characters extolled. The youthful fancy is caught by accounts that are given of "lofty traits of character," and by "what is grand and imposing in the details of war," and thus by a natural, but undue attention to the "gaudy outside," they are blinded to "the rottenness and corruption within." A change in the mode of education, in this respect, must be viewed as highly desirable and important by every parent who wishes his son to entertain just views of his moral relations and duties, or to see his mind imbued with the principles of humanity and christian kindness. Nor is this an object of difficult attainment. Let there be half the means used to represent the real horrors and hatefulness of war, that there is to cajole and deceive the mind into approbation of it, by its fascinations and "idle glitter," and the votaries of the insatiate monster would be comparatively few.

We think both the plan and the execution of the little work before us in a high degree creditable to its author. We wish some able hand, that has more leisure than we can command, would have undertaken to delineate its merits, and to recommend it to the notice it deserves, by the weight of a powerful name.

A brief outline of the story will not, we trust, *lessen*, but rather *increase* the interest that may be felt in perusing it, and induce our readers to present it to their children.

The principal subject of the story is a promising lad—the only son of a respectable English clergyman, who had a great aversion to war and the military profession, and who was particularly anxious to give his son such just impressions of the nature and character of war as would fix a distaste for a military life. But unfortunately his son had become enamoured of the fame of Washington and other renowned generals, of whom he had read, and he had a strong desire to become a soldier. His father judiciously avoided an open opposition to his wishes, but embraced every opportunity that presented of correcting the false impressions he had received relative to war. By a fortunate concurrence of circumstances he presently succeeded, though without any appearance of design or effort on his part, in leading Charles to think less favourably of the military profession, and finally in bringing him to a sense of the enormity and hateful character of war. He is first led to think unfavourably of the life of a common soldier, by becoming acquainted with the character and history of an interesting and virtuous young man, who, by entering the army, had been led into all the vices and crimes attendant on war, and had been reduced to the lowest depths of suffering and ignominy, and finally died in the street a maimed, drunken, despised outcast. Though this made a deep impression on Charles' mind, yet it did not altogether cool his passion for the military profession. He thought it was still a very fine thing to be an officer. But his views are presently changed both as to the happiness of the life of an officer, as well as in regard to the immorality and odious nature of war itself. This change in his views is the result of his becoming acquainted with a gentleman of great worth of character who had been a Colonel in the British army, and who, after retiring from the service, joined the Russian army as a volunteer, at the time of the expedition of Buonaparte to Moscow. The description which this gentleman gave of the dreadful sufferings, the enormities, the carnage and waste of life, of which he was an eye witness, effectually disgusted Charles with the very thought of war, and convinced him that "no good man ever ought to become a soldier."

The different parts of the narrative are interspersed with so many valuable and just remarks upon the nature and character of war, and the influence of the pomp and glitter of military parade upon the young mind, and the story is related in so natural and artless a manner, as to render it highly interesting, and to produce, on the whole, a very striking and valuable effect.

The following disconnected extracts are a specimen of the more sentimental parts of the work.

We are not aware how much there is in the education, which is given to children and young men, to produce and fix in their minds high and lofty notions of the objects and nature of war. In the poets and historians, whose works we put first into their hands, and which we teach them to consider as containing treasures of worthy thoughts and sentiments, arms are always spoken of as the most noble and dignified employment to which any individual can be devoted. To be distinguished as a warrior, is represented as the highest praise to which any one can attain.——A thousand circumstances afterwards tend to establish us in these opinions. They are taught, though not to the same extent, in the books of modern times.—The most entertaining histories are those which are filled with the accounts of battles. The most interesting characters are those engaged in war.

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Besides this, children see every where around them the respect which is paid to military merit; the influence which attends military rank; the pride which is taken in military success. War is always spoken of as something in which the dearest interests of the nation are concerned—with which its honour, its liberty, its happiness, are deeply connected. Its propriety, its morality, are never questioned. The army and navy are always looked upon and spoken of as the guardians of the very existence of a nation, and their exploits are subjects of gratulation and triumph, whether the cause in which they are engaged be just or unjust—whether the war which they wage be defensive or offensive. Now when young minds observe all this; when their eyes are dazzled by the splendour of military glory; when they see military talent so honoured, so enriched, and so often ennobled; when they see it maintain such a preponderating influence in the state; they cannot avoid considering the profession of arms as a very fine thing. They inevitably grow up with impressions that the occupation of a soldier is one of the first and noblest of all occupations. The idea that it is criminal, never once enters their heads; the possibility of such a thing never once occurs to them, and it is only when the truth of the subject is pointed out in very strong colours, that any of us can be brought to believe, that there is any thing wrong in an occupation, which has engaged the principal attention of mankind ever since the first foundation of human society.

The following are testimonies of the officer above mentioned, to whom Charles was indebted for the correction of his views of war.

I compared the alleged objects of war with the number of men sacrificed to obtain them, and I always found that, even if obtained, they were bought at too heavy a price; that the glory of victory was not enough to repay the blood shed to acquire it; that the acquisition of a few provinces was not enough to compensate for the evils which a state of war entailed upon the nations engaged in it. Poverty, immorality, debt and despondency, always follow in the train of the most successful wars.

I could not help seeing that wars were entered into, not for the sake of the people, but for the sake of the kings and governors of the people; not for the good and happiness of the nation, but for the ambition and grandeur of the monarch and his ministers; that the more the armies of any country triumphed abroad, the more were its people taxed and oppressed at home.

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War I am now obliged to consider as a savage and brutalizing occupation, discraceful to a civilized and enlightened age. It is the resort of restless and ambitious men, who hold the happiness of their species cheap, in competition with their selfish designs. It is the cause of a great part of the suffering and crime among mankind. It retards the progress of religion, civilization and morality. It fosters the worst passions of human nature; breaks up the ties by which men should be made mutually dependent and useful; and tends to substitute anarchy and despotism in the place of those free governments, founded on the rights of the people, whose object is their happiness and not the aggrandizement of their rulers.

Every friend to humanity must be pleased at the prevalence of sentiments like these. To such we take the liberty to express our opinion, that no means can be better adapted to insure their prevalence, than the correction of the early impressions of youth, by the wide diffusion of such publications as the very interesting one we have attempted to recommend.

New religious Newspaper.—The *Prospectus* of a new weekly religious newspaper was lately issued in this city, to be entitled "ZION'S HERALD." The paper is to be "devoted to religion and morality generally; and particularly to information relative to the Methodist Episcopal Church." Its chief support is expected from the members of this sect. The paper is to be edited, we understand, by a clergyman of the Episcopal order, by the name of Cotting. The first number of this paper was published on Thursday, the 9th inst. We are happy to find, from the editor's address, that the work is likely to be conducted on more liberal and catholic principles than we had reason to expect from the character of the *Prospectus*. It was with much regret that we noticed in the *Prospectus* the following paragraph:

The publishers view with deep regret the attempts making to spread the baleful principles called *Unitarianism;* principles, in their opinion, subversive of every maxim of the gospel, or of christian faith and practice—of that hope which is, to every believer, *an anchor to the soul sure and steadfast.*

This attempt to excite the feelings of distrust and abhorrence toward Unitarians, in the minds of the respectable class of Christians to whom the *Prospectus* was addressed, seemed to us disingenuous and reprehensible; inasmuch as a large majority of the Methodists have probably had no opportunity of acquaintance with Unitarians, and hence have had no good means of forming an opinion of their principles, of which, if represented to them in a true light, many would undoubtedly think favourably.

We could, at first, hardly view this part of the *Prospectus* in any other light than an endeavour, by fixing the prejudices of readers against Unitarians, to prevent all fair inquiry on the subject. This impression was confirmed by reflecting on the strong probability there was that this class of Christians, (if free from prejudice) would be more likely than any other to inquire fairly on the subject of Unitarianism, from the strict accordance of many of the views of Unitarians with those of the Methodists.

But we have been thus far agreeably disappointed in the character of the work. After such anticipations from the character of the *Prospectus*, it was highly pleasing to find in the editor's address, in the first number of the work, the following truly evangelical and christian remarks.

In conducting this paper, the editor would wish to be considered as a disciple of Christ, independent of the appellation of any particular party or sect; whoever professes Jesus Christ in sincerity, and conducts agreeably to the sublime principles of the gospel, is his brother. He trusts he is not so illiberal as to believe one particular sect or denomination *exclusively* christian, neither does he suppose that every Christian must arrive to the same measure of faith, in order for salvation; "But in every nation, he that feareth God and worketh righteousness is accepted with him."

If these principles are adhered to, and this spirit inculcated, we have nothing to apprehend from the work, and shall express our sincere wishes for its success.

We learn with much regret that an article in some of the late numbers of the REGISTER, headed *Moral Tendency of Methodism*, has been entirely mistaken by some of our respectable Methodist brethren, and supposed to have been intended to cast an odium on that class of Christians.

This misapprehension would have been prevented, had they attended to the explanation, given by the author, in the first article we published, of the sense in which the term Methodism was used. It was distinctly stated, (and we referred to this explanation in the *second* extract we published) that the term Methodists was used as synonymous with the term Calvinists, or Evangelicals, and was not intended particularly to designate the faults of the sect called Methodists. We are sensible, however, that the heading given to the article, was liable, without further examination, to make this impression, and we regret it because the statements contained in the article were not true when applied to the Methodists as a distinct class of Christians; and particularly when applied to the Methodists among us.

Had we thought it expedient to take a particular notice of this class of Christians, instead of introducing them in a light adapted to excite an odium against them, we should have had much greater satisfaction in mentioning with approbation what we conceive to be the general correctness of their opinions and moral deportment, and their very commendable zeal in furthering the general interests of religion and piety.

FOR THE CHRISTIAN REGISTER.

"*What is truth? 'twas Pilate's question.*"

There has ever been much occasion for mankind to inquire what is truth? because truth has been so much obscured under the rubbish of error, and the search has often been attended with much labour and discouragement. There is, and ever has been much error in the world; and if it did not assume the garb of truth, it would not have obtained such currency among men. We do not believe that the generality of people love error for its own sake;—and did it always present itself to them in its native, deformed, odious habit, it would meet with little or no reception; therefore in order to gain any patrons it is obliged to put on a disguise. Indeed, truth is so mixed with error, that the getting of it is like extracting silver from the mine; and how many, through lack of resolution and perseverance, sit down contented with this mixture; *i. e.* though they have some truth, yet there is so much of the alloy of error mixed with it that they can scarcely discover its native hue and lustre.

There are many obstacles which obstruct our inquiries after truth. Some of them I shall now mention.

Education is a powerful obstacle. It is almost as difficult and hopeless a task to turn a man from the track into which he has been led by education as it would be for a *camel to pass through the eye of a needle.* Men pay great deference to those opinions, be they true or false, which were early instilled into their minds.—But few have been found with sufficient strength of mind to break through the fog, in which they have been involved, in consequence of a bigoted and erroneous education. How many rest satisfied with the opinions which they early imbibed, and appear to be afraid of having them examined lest they should be shaken.—Such men, inheriting their sentiments as they did their estate, from their parents, think that to doubt the correctness of them would be a species of disrespect and ingratitude.

Another obstacle to the attainment of truth is Prejudice. Men are sometimes so much under the influence of prejudice, that they will not hear or read any thing from a source of which they had pre-conceived an unfavourable opinion. How often good sermons are heard with indifference, because a prejudice is entertained against the preacher; and as often are good books neglected, because of some dislike to the authors. Prejudice is the jaundice of the mental eye, discolouring every object of the intellectual sight. The man who undertakes to find what is truth, while he is under this baneful influence, is in as embarrassed a situation as if he were to attempt to walk in fetters. His reason is clouded, and every inference he makes is under certain restrictions. Like the man who is influenced by education, every thing must bow to some favourite notion. In every subject of investigation his darling opinions must be protected. He has fixed certain bounds, and thus far his inquiries may come and no farther.

Men are sometimes impeded in their researches after truth by resting too implicitly on what their teacher says. Public instructers are not infallible; they are subject to like imperfections with their hearers; their understandings are equally liable to be trammelled by education, or warped by prejudice. How admirable is the caution of the Rev. M. Robinson to those of his congregation who were about to embark for America. Says he "I charge you before God and his blessed angels, follow me no further than you have seen me follow the Lord Jesus Christ." It is the province of public instructers by their own inquiries to assist the inquiries of their hearers, but they are not to be leaned on as infallible guides.

Would we be successful in our inquiries after truth, we must free ourselves as much as possible from all mental embarrassment, "unfettered by human creeds and unrestrained by the chilling dread of ecclesiastical censures." If we consider the truth to be a pearl of great price, we should be willing to buy it at the expense of our dearest prepossessions and most darling opinions, if they be any hindrance to it. It is in subjects of speculation that truth is most burdened with error; and when we take up subjects of this kind it is necessary to proceed with cautious steps, not to be too hasty in forming our judgment; and even after we have found what, in our opinion, is truth, not to be too sanguine, for it is very possible that by increasing our knowledge, we may have occasion to correct or improve former decisions.

The most essential truths of religion are ever the plainest. In this we ought to admire the wisdom and goodness of its divine author; that the great truths pertaining to life and godliness are plain even unto babes, *for so, Father, it hath seemed good in thy sight.* PASTOR.

INDIAN ELOQUENCE.

In "Jefferson's Notes on Virginia," that enlightened scholar remarks, "I may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orator, if Europe has furnished more eminent, to produce a single passage superior to the speech of Logan, a Mingo Chief, to Lord Dunmore, when governor of Virginia." Has it occurred to you Messieurs editors, that the speeches or *talks* of the American Indians are worth preserving? Have you estimated them as nearer to the scriptures in sublimity, pathos and beauty, than any other composition whatever? Are you willing that they should reach posterity in some fugitive form—perhaps a newspaper? Do you not think that posterity will look back with surprise at the neglect these beautiful and sublime specimens of eloquence met in the present age? Cannot you imagine the delight of a future age when another Macpherson, or Scott, or Byron will collect those fragments, and interweave them in fictitious story, heroic or lyrical verse, to enrapture their cotemporaries?

Shall not these speeches be collected, reprinted? Who shall do it? Does it belong to the Historical Society, or to the Antiquarian Society? Will the enthusiastical, zealous, or industrious scholar scorn to collect and preserve the "talks" of our Indians? Hear Burke.—"The rude unimproved state of society is peculiarly favourable to the strong emotions of sublimity." Shall so much be said of the blacks in St. Domingo, whose intellects are bursting from the flinty cells where they have been incarcerated for ages, and nothing be done for the Logans, Pocahontases, Red Jackets, and Tecumsehs of the American forests?

Anniversary of the Howard Benevolent Society.

On Wednesday evening next, at half-past 6 o'clock, the anniversary discourse before this valuable charitable institution will be delivered by the Rev. Dr. JARVIS, and a selection of appropriate music performed in the Old South Church.

Let those who enjoy the gifts of fortune compassionate the sufferings of their poor brethren, and at this inclement season, when their wants are more pressing, contribute to the funds of the H. B. Society, as they may rest assured the relief afforded the poor, is never given without *personal investigation*, and then only in the necessary *articles of life.*—*Communicated.*

RELIGIOUS INTELLIGENCE.

The following account of the number of Methodists in the United States, and of the preachers of this sect, is from "Zion's Herald," a new religious newspaper lately established in this city, devoted to the interests of the Methodists.

It appears that the number of Methodists in the U. States is, to the whole population, about as 1 to 36.

PROGRESS OF METHODISM.

Extract from the Minutes of the Annual Conferences of the Methodist Episcopal Church, for the year 1822.

Bishops and superintendants—William McKendree, Enoch Geore, and Robert R. Roberts. 1006

Travelling preachers,	185
Preachers admitted on trial this year,	124
" remaining on trial,	92
" admitted into full connexion,	87
" located this year,	155
Deacons,	100
Elders elected and ordained this year,	24
Supernumerary preachers,	71
Superannuated do.	
Ministers expelled from connexion this year.	0
" withdrawn,	3
" died,	

Numbers in Society.

	Whites.	Coloured.	Total.
Ohio Conference,	34,336	205	34,541
Kentucky do	20,846	2,859	23,723
Missouri do	9,161	288	9,449
Tennessee do	15,823	1,810	17,633
Missisippi do	3,581	1,020	5,551
S. Carolina do	21,290	12,906	34,795
Virginia do	19,329	6,625	25,945
Baltimore do	28,265	9,616	37,881
Philad. do	26,500	8,270	34,771
New-York do	22,557	442	25,999
N. England do	19,807	217	20,024
Genessee do	27,182	119	27,301
Total	263,045	44,377	297,623
do last year,			281,146
Increase in one year,			16,467

Foreign Mission School.—Since the establishment of the Foreign Mission School in Cornwall, Con. in May, 1817, the whole number of students that have been admitted as members is sixty-three. Of this number three have died, and forty have left the school, many of whom are now employed on the various missionary stations. The number of students at this school is at this time twenty. Since the 1st of Oct. last, donations from different persons to the amount of $157 have been made to the Institution.

An Association called the "State Moral Society," has been formed in the state of New-York. A convention has been recommended, and arrangements made for holding it the last Wednesday of January inst.

MISCELLANEOUS.

SEVENTEENTH CONGRESS.

SENATE.

Monday, Jan. 6.—The bill relative to the appropriation of money to repair the Cumberland road was passed to be engrossed, and read a third time.

Tuesday, Jan. 7.—The question was taken on the passage of Cumberland road bill, and decided in its favour by a considerable majority.

Wednesday, Jan. 8.—A resolution of Mr. Rodney, previously submitted, respecting the expediency of giving a bounty to public and private armed vessels of the U. S. for men and guns taken by them from piratical vessels, was agreed to.

The bill relative to a *drawback on cordage* was taken up, and occupied the attention of the Senate the remainder of the day. The bill was finally rejected, 24 to 16.

Thursday, Jan. 9.—The business of the Senate this day consisted chiefly in a consideration of the bill to abolish imprisonment for debt, and the bill respecting the disbursement of public money. Nothing conclusive was done.

Friday, Jan. 10.—Some time was spent in considering the bill to abolish imprisonment for debt, when on the proposal of some amendments it was postponed till Monday.

HOUSE OF REPRESENTATIVES.

Monday, Jan. 6.—A bill appropriating $50,000 to extinguish the claims of the Creek and Cherokee Indians to certain lands in Georgia, was twice read and committed.

The remainder of this day, and a great part of Tuesday was occupied in discussing the bill for the incorporation of the *Naval Fraternal Association*.

Wednesday, Jan. 8.—After passing a number of resolves, giving instructions to certain committees, the House took up the bill relative to the Naval Fraternal Association. It was again discussed at large, and was denied a third reading; 69 voting for, and 92 against it.

Thursday, Jan. 9.—A bill relative to appropriations for a road from Ohio to Michigan was ordered to be engrossed for a third reading.—A bill appropriating money for repairing the Cumberland road was read twice and committed.

Friday, Jan. 10.—After voting instructions to several committees, the bill relative to a road from Ohio to Michigan was taken up, read a third time, passed, and sent to the Senate for concurrence.

The House then resumed the consideration of the bill providing for disciplining the Militia of the United States. It was opposed by Messrs. Keyes, Dwight, Woodcock, and Floyd, and supported by Messrs. Chambers, Cannon, and Williamson. It was postponed for further consideration, and the House adjourned to Monday.

Massachusetts Legislature.—A petition has been presented to the Legislature of this state for the purpose of opening a canal from Taunton river to Braintree.

Bills to incorporate the following religious societies have passed different stages; viz. The first Baptist Society in Weston—The Central Universalist Society in Boston—The first Congregational Society in Windsor—The first Baptist Religious Society in Belchertown.

The following bills passed to be enacted:—

An act to regulate the burning of coal pits in the towns of Plymouth, Kingston, Wareham, and Carver, in the county of Plymouth, and Sandwich, in the county of Barnstable.

—— in addition to an act to incorporate the proprietors of the Nahant Hotel.

—— to incorporate the Boston Cordage Manufactory.

—— to incorporate the Methodist Episcopal Church in Nantucket.

—— to establish a Fund for the support of the Gospel Ministry in the first parish in the town of Haverhill, in the county of Essex, and to appoint Trustees for the management thereof.

Gen. Alexander Smyth, of Virginia, has lately offered himself to his fellow-citizens as a candidate for the office of representative in Congress, and with the expectation of recommending himself to their favour, comes forward with a violent philippic against the Hon. John Quincy Adams.

Mr. Adams has thought it expedient to reply to this attack, in an address to the constitue nts of Gen. Smyth. The address is long, and written with his usual ability. It places Gen. Smyth in an exceedingly awkward situation, and brings to our knowledge facts which cannot fail to confirm, in the minds of the candid, the favourable sentiments so generally entertained of the honesty and correctness of the political views of the man he has so ungenerously and unprovokedly attacked.

VIRGINIA UNIVERSITY.

According to a Report made by Mr. Jefferson, as Rector of the University of Virginia, it appears that there are now nearly finished ten pavilions, each containing a lecturing room, with, generally, four other apartments, for the accommodation of a Professor and his family, and a garden; six hotels for "dieting" the students, with a room in each for a refectory, and two rooms and a garden for the tenant;—and one hundred and nine dormitories, sufficient each for the accommodation of two students, arranged in four rows, between the pavilions and hotels, and united with them by covered ways. One other building proposed by the Report of 1818, and considered necessary to be completed before the opening of the Institution, is not yet begun; the design of which is to furnish rooms for religious worship, for public examinations, for a library, and for other purposes; the estimated cost of this building is $46,847. The money already received on account of the Institution is $199,152, all of which has been expended, and there remains due from the Institution for work already done, a sum of $27,000. For the discharge of this debt, and the erection of the remaining building, the only resources are, subscriptions uncollected to the amount of $18,342, and the annuity granted out of the income of the Literary Fund. This annuity is nearly half absorbed by the interest of the sums advanced to the University; and unless the Legislature shall see fit to release or suspend the interest on the loans made to it, or make some other grant in aid of its funds, it will be a long time before the University will go into operation on the liberal scale proposed by the Board of Visitors.

The Report, after alluding to the Report of the Commissioners for 1818, in which they declared that "they had not proposed that any Professorship of Divinity should be established in the University," proceeds to state, that it was not to be understood that instruction in religious opinion and duties was to be precluded by the public authorities; and suggests, as a scheme which has been in contemplation, that the different sects shall be permitted to establish their schools of divinity on the confines of the University, and their students be allowed to attend on the scientific lectures of the University, as well as the students of the University to attend religious exercises with the professor of their particular sect, either in the lecture rooms of such Professors, or in those of the University.—*Daily Adv.*

Shipwreck.—The sloop Eliza Nicoll sailed from New-Bedford on Saturday morning, Jan. 4th, bound to New-York, was wrecked on a reef near the harbour of Black Rock, the following night. The only persons saved were Capt. Perry and Mr. Drew. The passengers who were lost, were Capt. Christopher Smith, Dr. Samuel Edmondston, and a young man who accompanied him on a visit to New-Bedford, all of the city of New-York.

Rapid increase of population.—In the village of Rochester, on Genesee river, N. Y. the first house was built in 1812. The village now contains 3,000 inhabitants, has forty merchants' stores, six houses for public worship, a stone court-house, two factories, two printing offices, a paper mill, three iron founderies, six flour mills, six saw mills, an oil mill, two gun factories, a nail factory, two distilleries, and three tanneries.

Newspapers.—In the state of New-York, there are at present 99 weekly newspapers, one published thrice a week, and nine daily ones—in all, 109. It is estimated that 164,000 papers are circulated weekly, and eight millions and a half a year—in value about $270,000.

The following notices of new publications is given in the English Journals.

The Narrative of a Journey to the Mouth of the Coppermine River, and along the Coast of the Polar Sea, in the press.

William Rae Wilson, Esq. is preparing for publication, Travels in Egypt and the Holy Land, illustrated with plates.

The author of Correction, who is a lady moving in the first circle at Bath, has a new novel in the press under the title of Reformation.

Miss Benger has made considerable progress in her Memoirs of Mary Queen of Scots, with Anecdotes of the Court of Henry the Second, during her residence in France.

A new weekly paper has lately been established in Salem, (Mass.) It is published by Messrs. W. S. & B. Ives, and edited by a gentleman of talents and learning. We understand it is designed to be rather a literay than a political paper.

A Prize of $100,000 was lately drawn in the National Lottery by Mr. Chastine Clark, of Richmond, Va. The Norfolk Herald states that the particular number which drew the prize was applied for last summer by Mr. Clark, in consequence of his dreaming that that number had drawn the $100,000 prize. Such statements ought to be extremely well authenticated if their writers expect that men of cool and sober minds will believe them.

The geological and agricultural survey of the Erie Canal route, by Professor Eaton, under the patronage of the Hon. Stephen Van Rensellaer, has been prosecuted as far as Rochester. On account of the heavy and long continued rains, it was found necessary to postpone the survey of the remaining part of the route till next spring.

Counterfeit Bills.—Counterfeit $2 and $5 bills of the Concord (N. H.) bank are in circulation.

The state of Georgia derived a revenue of 21,000 dollars from its penitentiary, during the last year.

Foreign News.—By an arrival at New-York, London news to Dec. 6th, has been received. It is thought from the accounts given of the discussions at the Congress of Verona, that a war between France and Spain was likely to take place. The motive of France in going to war, appears to be, to depress, and prevent the spread of that spirit of liberty, which in Spain has so much reduced the power of the King. One would naturally suppose that the governnent of France as well as the other governments of Europe, might have something to fear from the effect which such interference with the affairs of other nations would have on their own subjects. There is a spirit of reform and of liberty awake in Europe which will not be put to sleep by fire arms.

The following extracts from foreign papers, as given in the Salem Gazette, will give us a more full view of the state of affairs, and of the policy of the French Ministers.

A private letter from Verona of the 21st of Nov. states that there had been four or five sittings of the Congress specially devoted to the affairs of Spain. Russia appeared to incline to the opposite side, but without urging her opinion with much weight. The French diplomatists were busily employed in pointing out the danger to which their country, as well as Italy, the low countries, and some parts of Germany would be exposed, were the royal authority to be left as feeble as the constitution of the Cortes has made it. These representations, it is said, produced a lively impression upon the minds of the members of the Congress, and they appeared to be afraid of a more immediate and general danger in case of an open rupture.—They finally came to the conclusion that things should remain in *statu quo*, and that Spain herself should be looked to for the changes desired. The French diplomatists, however, not satisfied with this decision, confined their efforts to obtaining the decision in their favour—that every power having an indisputable right to make war against any other, when it thinks it has just and imperative reasons for so doing, France may employ that right against Spain, if she think proper, but that in such case the other powers should be bound in honour to remain neutral.

It is added, that after this decision, the Emperors of Austria and Russia, and most of the ministers, including the Duke of Wellington, had in a friendly manner advised the French ministers not to undertake this war, or at any rate to weigh the matter maturely beforehand, as it might endanger the repose of Europe.

Positive intelligence had been received at Verona, that many foreign merchants had demanded letters of marque from the Spanish government, and that a great quantity of these letters of marque, had been transmitted to different Spanish Consuls, particularly those residing in the ports of England, in order to be delivered the moment the official intelligence of the declaration of war should be received.

The Duke of Wellington had declared his hostility to every species of armed intervention, in which he was supported by Austria and Prussia.

The great Caledonian Canal, uniting the waters of the Clyde and the Forth, we learn, by a Liverpool paper, is at last completed, after a labour of nearly twenty years, and an expenditure of about £900,000. By means of this canal a communication is opened between the eastern and western seas of Scotland;—thus the dangerous navigation of the Pentland Frith, or the Channel, may be avoided.

Pat.

The Schools established by government in Carraccas are represented as in a very bad state. As this representation is made by a committee apointed to examine them, we have reason to hope that they will be improved, since an important step towards improvement is to be sensible that it is needed. It is pleasing to learn that the *government* is interested in encouraging and improving the schools. It is to be hoped that they will not be backward in imitating, in many other respects, the example of New-England and of the United States generally.

We had prepared a notice of the Report of the Massachusetts Peace Society, but as considerable room is occupied in the present number by an article of a similar nature, we have deemed it expedient to defer it till our next.

Erratum.—In the lines in memory of Mrs. Gannett, in our last, second stanza, third line, for "ne'er felt *by* them," read "ne'er felt *for* them."

MARRIED,

In this city, on Wednesday evening, Mr. Edward L. Tead to Miss Hannah Berry.

On Thursday evening, Mr. Timothy Emerson to Miss Sarah Homer.

On Thursday evening, Mr. Ebenezer Rawson to Miss Abigail Lewis.

In Nobleboro' Me. on the 5th inst. Arad Hazeltine, Esq. to Miss Anastasia, daughter of Matthew Cottrill, Esq.

In Bangor, Mr. Samuel Lane, of Hallowell, to Miss Fanny Nye.

In Newcastle, Capt. Robert Canada to Miss Sarah Campbell.

In Londonderry, Dec. 23, Mr. James Cox to Miss Anna Eliza Rogers, late of Gloucester.

In Duxbury, Mr. Wm. Drew to Miss Mary Claper, of Charleston.

Mr. Daniel Soul to Miss Deborah Kent, both of Duxbury.

DIED,

In this city, on Monday morning, Mr. Seth Cole, aged 52.

On Monday evening, Mrs. Sarah Bouncore, formerly of Newburyport, aged 33.

On Wednesday, Mrs. Mary, wife of Mr. Daniel Hastings, 2d, aged 28.

On Friday night, drowned, Capt. Phineas Nickerson, of Provincetown.

In this city, on Monday evening last, Mr. John Blackman, aged 29.

On Sunday afternoon, Mrs. Dolly French, wife of Mr. Adam French, aged 53.

In Providence, Eliza, infant daughter of William G. Goddard, editor of the R. I. American.

In Bangor, Mr. David G. Smart, aged 25.

In Plymouth, Miss Joanna Kempton, aged 64.

In Duxbury, suddenly, in a fit, Mason Prior, son of Capt. Joseph P. aged 20.

In New-Haven, on Saturday night following the 11th inst. in the 76th year of his age, the Hon. JONATHAN INGERSOLL, Lieut. Governor and President of the Senate of that State.

In Wilton, N. H. on the 14th inst. very suddenly, Mr. Abel Wyman, late of Burlington, (Mass.) aged 66.

At Charleston, (S. C.) whither he had gone for the benefit of his health, Mr. Solomon G. Low, of this town, printer, aged 29—a young gentleman of great worth, and universally lamented.

SHAKSPEARE CIRCULATING LIBRARY.

AT CALLENDER'S *Library, No.* 25, *School-Street*, may be had all the new and fashionable publications of the day, both for sale and circulation, particularly all the newest and most popular Plays and Pamphlets; either for sale or to let.

☞ Books reserved at the Library for those who may engage them, and sent to any part of the city free of expense.

Catalogues constantly on hand for gratuitous distribution.

GOSPEL ADVOCATE.

JUST PUBLISHED by Joseph W. Ingraham, Franklin Avenue, Court Street, the GOSPEL ADVOCATE for January, 1823.

CONTENTS.

Theological.—A Prediction in Allison's Sermons.—On the Alleged Unlawfulness of Forms of Prayer.—Sermon, No. XXI. on Isaiah lx. 1—5.—The Conversion of the Jews to the Faith of Christ, the True Medium of the Conversion of the Gentile World.—Original Letters from a Daughter to her Father.—On the Society of Trustees of Donations to the Episcopal Church.

Religious Intelligence.—Memoir respecting the Syrian Christians in India.

Rev. Mr. Gray's Sermon.

SECOND EDITION.

JUST published, and for sale at this office—*price* $1,25 *per doz.* 12 1-2 *cts. single*, "A SERMON *on the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by THOMAS GRAY, A. M. their pastor, published by request of the hearers."

The rapid sale of the first edition of this valuable and interesting Sermon, and the repeated inquiries that have been since made for it, have rendered it expedient to publish a second edition, to which is added a number of valuable and interesting notes.

THE OLD MAN's CALENDAR.

FOR SALE at this office, price 25 cents, The Old Man's Calendar, a small work lately advertised to be published by Messrs. Cushing & Appleton, Salem. Those who have subscribed for the work may receive their copies by calling at this office.

Dec. 13

RELIGIOUS TRACTS.

FOR SALE, at the *Office of the* CHRISTIAN REGISTER, the following valuable religious Tracts:

AN ESSAY ON THE NATURE AND DISCIPLINE OF A CHRISTIAN CHURCH. By RICHARD WRIGHT. 3 cts. single, $2 per hundred.

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. 2 dolls. per hund.

EXTRACTS FROM THE WRITINGS OF DR. WATTS, *Relating to the* TRINITY, *and in favour of Christian Candour and Religious Inquiry*—2 dolls. per hund.

REMARKS *addressed to the Conscientious of all denominations on the subject of* PRAYING FOR ONE ANOTHER—3 cts. single, 2 dolls. per hund.

Individuals or Tract Associations who are friendly to the diffusion of rational christianity, and who wish to obtain useful Tracts for distribution will, it is apprehended, find the Tracts here advertised well suited to their purpose.

POETRY.

ON THE NORTHERN LIGHTS.

By Lomonosey, a Russian poet—translated by J. Bowring.

WHERE are thy secret laws, O nature, where?
Thy north lights dazzle in the wintry zone:
How dost thou light from ice thy torches there?
There has thy sun some sacred, secret throne;
See in yon frozen seas what glories have their birth;
Thence night leads forth the day to illumine the earth.

Come then, philosopher! whose privileged eye
Reads nature's hidden pages and decrees;
Come now, and tell us whence, and where, and why,
Earth's icy regions glow with lights like these,
That fill our souls with awe; profound inquirer, say;
For thou dost count the stars and trace the planet's way!

What fills with dazzling beams the illumined air?
What wakes the flames that light the firmament?
The lightning's flash? there is no thunder there—
And earth and heaven with fiery sheets are blent;
The winter night now gleams with brighter, lovelier ray
Than ever yet adorned the golden summer's.

Is there some vast, some hidden magazine,
Where the gross darkness flames supplies?
Some phosphorus fabric, which the mountains screen,
Whose clouds of light above those mountains rise?
Where the winds rattle loud around the foaming sea,
And lift the waves to heaven in thundering revelry?

Thou knowest not! 'tis doubt, 'tis darkness all!
E'en here on earth our thoughts benighted stray,
And all is mystery through this worldly ball—
Who then can reach or read yon milky way?
Creation's heights and depths are all unknown, untrod;
Who then shall say how vast, how great, creation's God?

MISCELLANY.

HINTS ON EARLY EDUCATION.

HARMONY, GENEROSITY, &c.

Thoroughly to establish the principles of strict justice in the conduct of those who rule, and in that of the children, one toward another, is the grand means of securing the peace and good order of a nursery, and the only sure ground-work of harmony, mutual generosity, and, consequently, of love. The apprehension lest his property should be extorted from him; the fear of having his own rights, in any way, infringed; the suspicion that he may not receive his due—renders a child irritable and contentious: whilst the certainty that he shall himself be treated with entire justice and impartiality, satisfies his mind, composes his spirit, and prepares him to impart, with liberality, what he knows is altogether in his own power. At the same time, the habit of nice attention, on his part, to the rights of others, teaches him the invaluable lesson of subduing his desires, and of expecting limits to his individual gratification. Thus the principle of justice, brought into full effect, cuts off the main sources of dispute and contention; prepares the way for a free and liberal spirit; is the surest preservative against an envious, suspicious temper; and is the first step towards overcoming that selfishness, which is the prevailing evil of the human heart. This evil must be carefully watched, and perseveringly counteracted, especially by guarding against it in our own hearts and behaviour; for, let it be remembered, that generosity and affection are virtues, which, from their nature, do not admit of being enforced by authority. We must not attempt to command them; nor should we upbraid children for the want of them, even toward ourselves; though we may do much to promote their growth, by this strict adherence to justice, by influence, instruction, and a judicious improvement of those natural feelings of kindness, which almost all children occasionally display. There are few who will not discover emotions of sympathy at the sight of any sorrow or suffering, which they understand to be such; and these are the occasions for awakening their benevolence and compassion, not only toward their fellow-creatures, but to every living thing. We should be particularly careful to lose no such opportunity of cultivating this tenderness of feeling among themselves. If one of the little flock be ill, or in pain, the others will, generally, show an interest and sympathy—a desire to comfort and please him, which should be carefully cherished. The affections of elder children are also often called forth, in a lively manner, toward the younger. Now, although their attentions to the little one may, at times, be troublesome to the attendant, she ought not hastily suppress them:—rather let her commend the younger to the care and protection of the elder; ever bearing in mind the importance of nurturing that *family affection*, so invaluable in the progress of life, and of which the foundation is generally laid within the first ten years of childhood.

Elder children are, on the contrary, sometimes inclined to tease, and domineer over the younger; though it is commonly those who have themselves been treated with tyranny that are most disposed, in their turn, to become tyrants. This inclination is ever to be repressed: we are to point out the meanness, as well as the barbarity, of employing superior strength, in oppressing, or tormenting, the weak and the helpless: and uniformly to manifest our abhorrence of cruelty and tyranny, under whatever form they may appear, even when exercised toward the most insignificant insect. Let the first appearances, also, of a revengeful disposition be especially guarded against, both in our children, and in the conversation and conduct of those who are about them. If a child, in infancy, be encouraged to beat the table, against which he has bruised his head; if he be allowed to strike his brother, from whom he has received a blow; if he hear the language of retaliation and mutual reproach among his attendants—can we be surprised, if he display an irascible and vindictive temper, as his will and his passions are strengthened by age?

Although we are not to force upon children even the best instruction, nor urge them to an exertion of self-denial and benevolence, for which their minds are not ripe; yet we must remember the importance of raising their views, "*as they are able to bear it*," to the christian standard of relative goodness. We may gradually inculcate the invaluable precepts, that "blessed are the merciful, for they shall obtain mercy;"—that "we are to do to others as we would have them do to us;"—having compassion toward all; being pitiful and courteous; "remembering the words of the Lord Jesus," that "it is more blessed to give than to receive."

How many of the fairest opportunities, especially to a mother, will naturally present themselves, when the hearts of her little ones are touched, not only of inculcating these divine injunctions, but, which will still more avail, of tenderly infusing the spirit they breathe by sympathy and influence!

Children may be easily trained to exercise kindness and liberality toward the poor: they will experience a pleasure in relieving their wants. When old enough, the boys may be induced to save money; the girls to make clothes for the poor families, with whom they are personally acquainted. It is important that the *habit* of giving freely should be early established; for the usefulness of many characters is materially abridged through life from the want of this habit. With good and benevolent intentions, they know not *how* to dispense liberally, or *how* to open their hands freely. Mutual presents, if altogether voluntary, have also a happy tendency in promoting family affection and good will. But, in endeavouring to foster liberality, it must never be forgotten, that *kindness is not to be forced.*

Children, as they advance in age, should be taught to distinguish between that true generosity which involves self-denial, and that which costs them nothing—between a generosity which springs from a desire of applause, and that which is simply the result of benevolence and a sense of duty.

It is desirable that the play-things, books, &c. of each child he marked with his own name.—This prevents many disputes, by facilitating that regard to individual property before recommended.—When the division of any common treat is left to the children themselves, it is a good regulation that the divider is always to expect the last choice himself; and that the absent are particularly to be remembered—the most liberal shares being reserved for them.

These observations may appear unnecessarily minute; but it is by little things that children acquire habits, and learn to apply general principles:—"To a fond parent, who would not have his son corrected for a perverse trick, but excused it, saying it was a small matter;—Solon wisely replied, 'Ay, but custom is a great one.'"

The following letter from the late President Adams, to the Albany Committee, on the subject of Grecian Emancipation, is from the Salem Gazette of Jan. 10th.

Quincy, 16th Dec. 1822.

GENTLEMEN,

Every humane, christian and philosophical mind, must approve the fine feelings and magnanimous sentiments which produced the assembly at Albany. Every lover of pathetic eloquence must be delighted with the speeches pronounced on that occasion. The cause of liberty, justice and humanity is in a critical and dangerous situation all over the world. The great powers of Europe are gradually swallowing up all the small ones; and the solemn league and covenant among some of them, and I know not how many, threaten civil wars to their own subjects, and long and bloody calamities to mankind. The liberties of Holland, Switzerland and Italy, as well as those of Spain and Portugal, are in a situation nearly as those of the Greeks. I think that Switzerland and Italy ought to be supported as well as Greece.—Austria already commands Italy, and French statesmen avow, that in case of a war with Austria, France must take possession of Switzerland. Now I think that Switzerland, Italy and Greece, ought to be all independent nations, and in alliance with each other for mutual support. I have known for more than forty years past, that the eyes of the great powers, and of the deep politicians of Europe, have been turned to the Peloponesus, and to all Greece, and to all countries between them and India.—The ultimate object of the Emperor Napoleon's expedition to Egypt was this spot. Every great power in Europe longs to have it, but none is willing that another should acquire it. The subject, is too vast for my capacity. My feelings would soon decide; but my reason hesitates. As I am just stepping into another world, I can do nothing more in this.

I have the honour to be, gentlemen, with great and sincere respect and esteem, your very humble servant. JOHN ADAMS.

J. V. N. YATES, ISAAC HAMILTON, S. S. LUSH, PETER GANESVOORT, JAMES M'KOWN, Esqrs. } *Comm.*

MARQUIS CANOVA.

From a work, by a lady, entitled "Rome in the Nineteenth Century."

Canova was born in Passagno, a small village in the Venetian territory, of parents whose poverty disabled them from giving to the genius his earliest youth displayed, the usual cultivation or encouragement. But he resolutely struggled with every difficulty, and finally triumphed over his fate.

At the age of fourteen, having obtained the long wished for boon of a small piece of marble, he sculptured out of it two baskets of fruit, which are now on the stair case of the Palazzo Farsetti at Venice.

The next year, when only fifteen, he executed Eurydice, his first statue, in a species of soft stone, called Pietro Dolce, found in the vicinity of Licenza; and three years after, Orpheus, both of which are in the Villa Falier, near Asolo, a town about fifteen miles from Treviso.

His first group in marble, that of Dædalus and Icarus, he finished at the age of twenty, and brought with him to Rome, where he vainly solicited the patronage of the Venetian ambassador, and of many of the great; but when almost reduced to despair, without money or friends, he became known to Sir William Hamilton, whose discernment immediately saw the genius of the young artist, and whose liberality furnished him with the means of prosecuting his studies, and of establishing himself as an artist in Rome. To this, his first patron, and to all his family, Canova has through life manifested the warmest gratitude.

Through Sir William Hamilton his merit became known to others, even the Venetian ambassador was shamed into some encouragement of his young countryman, and ordered the group of Theseus and the Minotaur. A few years after Canova was employed to execute the tomb of Pope Ganganelli, in the Church of the SS. Apostoli, at Rome. With these exceptions, all his early patrons were Englishmen. Amongst these were Lord Cawdor, Mr. Latouche, and Sir Henry Blundell, for the latter of whom the Psyche, one of the earliest and most beautiful of his works was executed.

The most beautiful of all his works, the Venus and Adonis, was finished at the age of six and thirty.

Many are the delightful hours I have spent with Canova, both when he has been employed in modelling and chisselling; and few are the companions whose society will be enjoyed with such interest, or remembered with such regret.

The warmth and kindness of his disposition, the noble principles and generous feelings of his mind, and the unpretending simplicity of his manners, give the highest charm to his exalted genius. By the friends that knew him best he will be most beloved.

Canova has the avarice of fame, not of money. He devotes a great part of his fortune to the purposes of benevolence. With the title of Marchese, the Pope conferred upon Canova 3,000 piastres of rent, the whole of which he dedicates to the support and encouragement of poor and deserving artists. But I should never be done, were I to recount one half of the noble actions, the generous exertions, and the extensive charities of his life, which are as secretly and unostentatiously performed, as judiciously applied. He is now building a church in his native village, and has alienated the greatest part of his own fortune for the support of charitable institutions.

It is not, I believe, generally known that Canova is a painter as well as a sculptor. He has pursued the sister art occasionally, for the amusement of his leisure hours, and many of his designs are truly beautiful.

From the Portland Statesman.

GARDINER LYCEUM.*

We learn with pleasure that this Institution has commenced its operation. It was incorporated at the last session of the Legislature, and the liberality of the inhabitants of Gardiner has enabled the Trustees to erect a stone building for its use.

It is extremely gratifying to those, who are interested in the advancement of useful learning, to see an honourable departure from the wretched practice of multiplying academies, which has been carried so far, that very few are any thing more than mere grammar schools. The Gardiner Lyceum is upon an original plan. It is not designed to prepare boys for college, but to meet the wants of a large portion of the community, to whom a collegiate education is unattainable, and would be, in some respects, of little use, but who are yet desirous of an education, and would derive essential advantage from one accommodated to their wants. Leaving our colleges to initiate into the liberal sciences those who are destined to supply the learned professions, the Lyceum undertakes to instruct those who are to be engaged in the common business of life, agriculture and the mechanical arts, in these sciences, which will enlarge their views, increase their skill, and enable them to conduct their various pursuits with more understanding, and therefore with better success. The study of the learned languages will, of course, be excluded. However valuable a knowledge of them may be to gentlemen of the learned professions, or of learned leisure, it will by no means repay to others the labour of attaining it.

The course of study at the Lyceum will embrace those sciences, Mathematics, Mechanics, and Chemistry, &c. which lie at the foundation of so many useful arts, and will be arranged, as the address of the Trustees observes, "with particular reference to the want of those classes, for whose particular benefit it was designed. As soon as a suitable apparatus can be obtained, lectures will be given upon those sciences; and their application to the arts will be illustrated as fully as the nature of lectures will admit. As fast as the friends of the Institution will allow, models will be procured of the best machines employed in the useful arts. Specimens will likewise be collected of the natural productions of the country as opportunity offers, and these will be deposited in a cabinet in the Lyceum."

We cannot forbear recommending the address of the Trustees to the perusal of all our readers, especially to farmers and mechanics.—They will find that this Institution is the proper school for their sons; and that although the full advantages of the course will require a residence of two or three years, yet even this will be an immense saving of time, when compared with the term after term spent at schools, where there is no system, and of course, much labour to little profit. We hope the Lyceum will not meet with tardy patronage. Its plan is such, that its wants and its expenses must be great, but however great its demands upon public patronage, it will amply repay them by its very great utility.

* See Christian Register, Vol. II. p. 48.

Description of a method of cultivating Peach Trees, with a view to prevent their premature decay; confirmed by the experience of forty-five years in Delaware state, and the Western parts of Pennsylvania. By Thomas Coulter Esq. of Bedford County, Pennsylvania.

From the Transactions of the American Philosophical Society.—Selected for the N. E. Farmer.

The death of young peach trees is principally owing to planting, transplanting, and pruning *the same stock*, which occasions it to be open and tender, with a rough bark, in consequence of which insects lodge and breed in it, and birds search after them, whereby wounds are made, the gum exudes, and in a few years the tree is useless. To prevent this, transplant your trees as young as possible, if in the kernel it will be best, as there will then be no check of growth. Plant them sixteen feet apart. Plough and harrow between them for two years, without regard to wounding them; but avoid tearing them up by the roots. In the month of March or April, in the third year after transplanting, cut them all off by the ground, plough and harrow among them as before, but with great care, to avoid wounding or tearing them. Suffer all the sprouts or scions to grow, even if they should amount to half a dozen or more; they become bearing trees almost instantaneously, on account of the strength of the root. Allow no animals but hogs to enter your orchard for fear of their wounding the shoots, as a substance drains away through the least wound, which is essential to the health of the tree, and the good quality of the fruit.

If the old stock is cut away the third year after transplanting, no more shoots will come to maturity than the old stump can support and nourish, the remainder will die before they bear fruit, and may be cut away, taking care not to wound any other stock. The sprouts when loaded with fruit will bend, and rest on the ground in every direction for many years, all of them being rooted as if they had been planted, their stocks remaining tough, and their bark smooth, for twenty years and upwards. If any of the sprouts from the old stump should happen to split off and die, cut them away, they will be supplied from the ground by others, so that you may have trees from the same for 100 years, as I believe. I have now trees from one to thirty six years old, all from the same stump. Young trees, formed in this manner, will bear fruit the second year; but this fruit will not ripen so early as the fruit on the older trees from the same stump. Three years after the trees are cut off, the shoots will be sufficiently large and bushy to shade the ground so as to prevent the growth of grass, that might injure the trees: therefore ploughing will be useless, and may be injurious by wounding them. It is also unnecessary to manure peach trees, as the fruit of manured trees is always smaller and inferior to that of trees which are not manured. By manuring you make the peach trees larger, and apparently more flourishing, but their fruit will be of a bad kind, looking as green as the leaves, even when ripe, and later than that of trees which have not been manured. Peach trees never require a rich soil: the poorer the soil the better the fruit: a middling soil produces the most bountiful crop. The highest ground is the best for peach trees, and the north side of hills the most desirable, as it retards vegetation, and prevents the destructive effects of late frosts, which occur in the month of April, in Pennsylvania. Convinced, by long experience, of the truth of these observations, the author wishes they may be published for public benefit, and has been informed that Col. Luther Martin and another gentleman, in the lower part of Maryland, have adopted a similar plan with great advantage.

Remark by the Editor of the N. E. Farmer.

☞ The method here described of managing peach trees will probably supply some useful hints for the culture of apple and other fruit trees. Old orchards might be renewed by cutting away in the proper season the old stocks, and leaving the most vigorous sprout to renew the stock, or making use of the stump to ingraft upon; if the fruit be not of the best quality. Now varieties of fruit, however, ought to be occasionally sought for from the seeds, as ingrafted fruits in process of time degenerate. A valuable paper on this latter subject may be found in the Transactions of the Society for the Encouragement of Arts, Manufactures, Commerce, written by Thomas Skyp Dyot Bucknall, Esquire, and republished in the Repertory of Arts, 2d Series, vol. 2. p. 361.